The mind of the Frontispiece

Death puſt this *Light*; and his earth-baniſhit Flame
Flew up to heav'n, and ſo a *Starre* became;
Death cropt this *Roſe-buſh*, and the Roſes were
Snatcht up to heav'n, and made a *Garland* there:
But here's a *Pillar* ſhall ſtand firme and faſt,
When Fate ſhall want a *Knife*; and Death, a *Blaſt*:
This *Pillar* ſhall keepe freſh his *Urne*, his *Name*,
Till *Flow'rs* forget to breathe; and *Fire* to flame.

F. Q.

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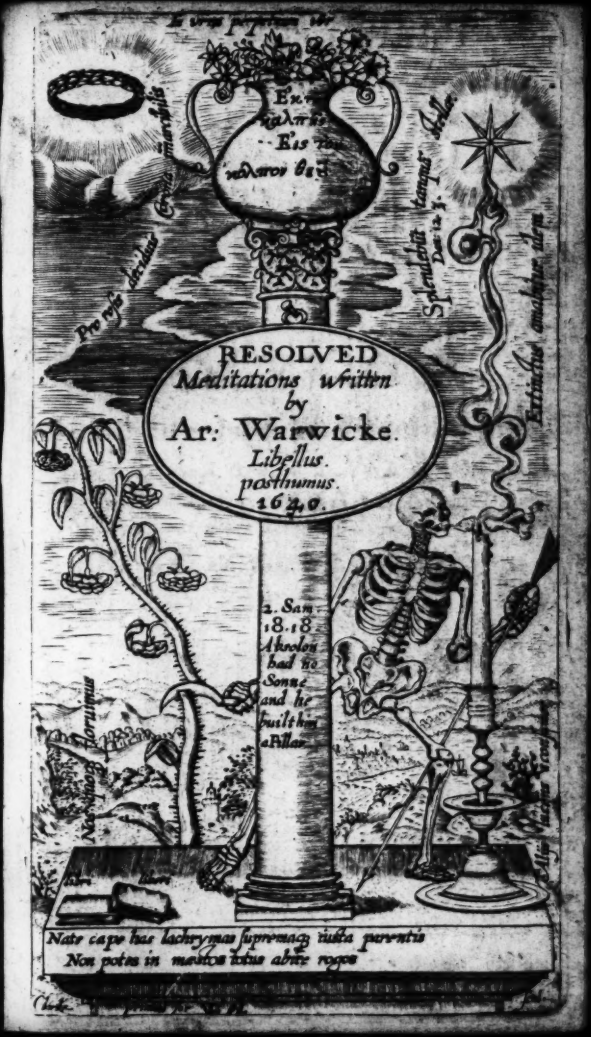
RESOLVED
Meditations written
by
Ar: Warwicke.
Libellus
posthumus.
1640.
2. Sam.
18.18.
Absalom
had no
Sonne
and he
built him
a Pillar.
Natæ cape hæc lachrymas supremaq; iusta parentis
Non potes in mestos istue abire rogos

P
N
P

W

Si

Pri

Spare-Minutes;
OR,
RESOLVED MEDITATIONS
AND
PREMEDITAED RESOLVTIONS.

Written by ARTHVR WARVVICK.

——Ego cur acquirere pauca
Si possim invidear?

The seventh Edition.

LONDON,
Printed by *G. M.* for *Walter Hammond*, and are to be sold by *Michael Sparke*, in Greene Arbour. 1639.

TO
THE RIGHT
Worſhipfull, My
much Honoured
Friend, S^r. *William*
Dodington Knight,
all health and
happineſſe.

Right Worſhipfull,

I *Will not make an over-large gate to my little City: A*

ſhort Epiſtle beſt ſuites with ſo ſmall a volume, and both fitly reſemble your knowledge of mee, and mine acquaintance with you, ſhort and ſmall. But a mite freely given, makes a poore widow liberall: and in this Preſent, poore, like my habilities, is a thankfullneſſe, infinite, like your deſervings. To ſpeake much, might bee thought flattery; to ſay nothing

would

would be knowne ingratitude: I must therfore be short, I may not bee silent. The happy fortune of my tongue hath incouraged my penne: and I humbly crave in the one, what I favourably found in the other, a courteous acceptance. Which if you please to add to your former favours, and my happinesse, I shall have just cause to rest

Your Worships truly devoted

ARTHVR WARVICK.

R

P

b

RESOLVED *Meditations* AND *PREMEDITATED* Resolutions.

IT is the over curious ambition of many, to be best or to be none: if they

they may not doe ſo well as they would, they will not doe ſo well as they may. I will doe my beſt to doe the beſt, and what I want in power, ſupply in will. Thus whiles I pay in part, I ſhall not bee a debtor for all. He owes moſt that payes nothing.

PRide is the greateſt enemy to reaſon, and diſcretion the greateſt oppoſite to pride. For whiles wiſedome makes *art* the *ape* of nature, pride

pride makes nature the ape of art. The Wiſeman ſhapes his apparell to his body, the proud man ſhapes his body by his apparell. 'Tis no marvell then, if hee know not himſelfe, when hee is not to day like him he was yeſterday: and leſſe marvell, if good men will not know him, when hee forgets himſelfe, and all goodneſſe. I ſhould feare, whileſt I thus change my ſhape, leaſt my Maker ſhould change his opinion: and finding mee not like him hee made

made mee, reject mee, as none of his making. I would any day put off the old cause of my apparell, but not every day put on new fashioned apparell. I see great reason, to bee ashamed of my pride, but no reason, to bee proud of my shame.

THe reason that many men want their desires, is, because their desires want reason. He may doe what hee will, that

that will doe but what he may.

I Should marvell that the Covetous man can ſtill bee poore, when the Rich man is ſtill covetous, but that I ſee, a poore man can bee content, when the contented man is onely rich: the one wanting in his ſtore, whiles the other is ſtored in his wants. I ſee then, wee are not rich or poore, by what wee poſſeſſe, but by what we deſire. For he

hee is not rich that hath much, but hee that hath enough: nor hee poore that hath but little, but hee that wants more. If God then make mee rich by ſtore, I will not impoveriſh my ſelfe by covetouſneſſe: but if hee make mee poore by want, I will enrich my ſelfe by content.

HYpocriſie deſires to ſeeme good rather than to be ſo: honeſtie deſires to bee good rather

ther than ſeeme ſo. The worldlings purchaſe reputation by the ſale of deſert, wiſemen buy deſert with the hazard of reputation. I would doe much to heare well, more to deſerve well, and rather looſe opinion then merit. It ſhall more joy mee, that I know my ſelfe what I am, than it ſhall grieve me to heare what others report mee. I had rather deſerve well without praiſe, than doe ill with commendation.

A Coward in the field is like the *Wiſemans* foole: his heart is at his mouth, and hee doth not know what hee does profeſſe: but a Coward in his faith is like a foole in his wiſedome; his mouth is in his heart, and hee dares not profeſſe what hee does know. I had rather not know the good I ſhould doe, than not do the good I know. It is better to bee beaten with few ſtripes, than with many.

Each

EAch true Christian is a right traveller: his life his walke, CHRIST his way, and Heaven his home. His walke painfull, his way perfect, his home pleasing. I will not loyter, least I come short of home: I will not wander, least I come wide of home, but bee content to travell hard, and be sure I walke right. so shall my safe way find its end at home, and my painfull walke make my home welcome.

As

AS is a wound to the body; so is a sinfull body to the soule: the body indangered till the wound bee cured; the soule not sound till the bodies sin be healed, and the wound of neither can bee cured without dressing, nor dressed without smarting. Now as the smart of the wound is recompensed by the cure of the body: so is the punishment of the body sweetned by the health of the soule.

Let

Let my wound ſmart by dreſſing, rather than my body die; Let my body ſmart by correction, rather than my ſoule periſh.

IT is ſome hope of goodneſſe not to grow worſe: It is a part of badneſſe not to grow better. I will take heed of quenching the ſparke, and ſtrive to kindle a fire. If I have the goodneſſe I ſhould, it is not too much, why ſhould I make it leſſe? If I keepe

keepe the goodneſſe I have 'tis not enough: Why doe I not make it more? Hee ne're was ſo good as he ſhould be, that doth not ſtrive to be better than he is: He never will be better than he is, that doth not feare to bee worſe then hee was.

HEalth may be enjoyed; ſickneſſe muſt be indured: one body is the object of both, one GOD the Author of both. If then hee give mee

me health, I will thankfully enjoy it, and not thinke it too good, since it is his mercy that bestowes it: if hee send sicknesse, I will patiently indure it, and not thinke it too great, since it is my sinne that deserves it: if in health; I will strive to preserve it by praising of him: if in sicknesse; I will strive to remove it, by praying to him. Hee shall bee my GOD in sicknesse and in health, and my trust shall bee in him in health and in sicknesse. So in my health,

I ſhall not need to feare ſicknesse, nor in any ſicknesse deſpaire of health.

IT is the usuall plea of poverty to blame mis-fortune, when the ill finiſhed cauſe of complaint is a worke of their owne forging. I will either make my fortunes good, or bee content they are no worſe. If they are not ſo good, as I would they ſhould have beene, they are not ſo bad, as I know they might have beene. What though

though I am not ſo happy as I deſire? 'Tis well I am not ſo wretched as I deſerve.

THere is nothing to be gotten by the worlds love, nothing to be loſt (but its love) by its hate. Why then ſhould I ſeeke that love that cannot profit mee, or feare that malice that cannot hurt mee? If I ſhould love it, for loving mee, GOD would hate mee, for loving it, If I loath it for hating

mee, it cannot hurt mee for loathing it. Let it then hate mee, and I will forgive it, but if it love mee, I will never requite it. For ſince its love is hurtfull, and its hate harmeleſſe, I will contemne its hate, and hate its love.

AS there is a folly in wit, ſo there is a wiſdome in ignorance. I would not bee ignorant in a neceſſary knowledge, nor wiſe above wiſedome. If I know enough

enough I am wiſe enough, If I ſeeke more, I am fooliſh.

IT's no marvell that man hath loſt his rule over the creature, when hee would not be ruled by the will of the Creator. Why ſhould they feare man, when man would not obey GOD? I could wiſh no creature had power to hurt mee, I am glad ſo many creatures are ordained to helpe me. If GOD allow enough to ſerve me,

I will not expect that all ſhould feare me.

NO affliction (for the time) ſeemes joyous, all time in affliction ſeemes tedious. I will compare my miſeries on earth with my joyes in Heaven, and the length of my miſeries, with its eternity, ſo ſhall my journey ſeeme ſhort, and my burthen eaſie.

There

THere is nothing more certaine than death, nothing more uncertaine than the time of dying. I will therefore be prepared for that at all times, which may come at any time, muſt come at one time or another. I ſhall not haſten my death by being ſtill ready, but ſweeten it. It makes me not die the ſooner, but the better.

THe commendation of a bad thing, is his ſhortneſſe, of a good thing its continuance: it were happy for the damned, if their torments knew end, 'tis happier for the Saints that their joyes are eternall. If man, that is borne of a woman, be full of miſery, 'tis well that he hath but a ſhort time to live: if his life be a walke of paine, its a bleſſing, that his daies are but a ſpanne long.

Happy

Happy miſeries that end in joy: happy joyes that know no end: happy end that diſſolves to eternity.

HAd I not more confidence in the truth of my Saviour, than in the traditions of men, poverty might ſtagger my faith, and bring my thoughts into a perplexed Purgatory. Wherein are the poore bleſſed, if pardon ſhall bee purchaſed onely by expenſe? Or how is it

hard for a rich man to enter into Heaven, if money may buy out the paſt, preſent and future ſinnes of himſelfe, his deceaſed and ſucceeding progeny? If Heaven bee thus ſold, what benefit has my poverty by the price already paid? I find no happineſſe in Roome on earth. 'Tis happineſſe for me to have Roome in Heaven.

There

THere is no eſtate of life ſo happy in this world, as to yeeld a Chriſtian the perfection of content: and yet there is no ſtate of life ſo wretched in this world, but a Chriſtian muſt be content with it. Though I can have nothing here that may give mee true content, yet I will learne to bee truely contented here with what I have. What care I though I

have not much, I have as much as I desire, if I have as much as J want, J have as much as the most, if I have as much as I desire.

IT is the greatest of all sinnes alway to continue in sinne. For where the custome of sinning waxeth greater the conscience for sinne growes the lesse: it is easier to quench a sparke, then a fire; I had rather breake the Cockatri-

Cockatrices egge, then kill the Serpent. O daughter of *Babylon*, happy ſhall hee bee that taketh thy children whileſt they are young and daſheth them againſt the ſtones.

NAture bids mee love my ſelfe and hate all that hurt mee, Reaſon bids me love my friends and hate thoſe that envie mee, Religion bids mee love all and hate none. Nature ſheweth care, Reaſon

ſon wit, Religion love. Nature may induce mee, Reaſon perſwade mee, but Religion ſhall rule mee. I will hearken to Nature in much, to Reaſon in more, to Religion in all. Nature ſhall make mee carefull of my ſelfe, but hatefull to none; Reaſon ſhall make mee wiſe for my ſelfe, but harmeleſſe to all; Religion ſhall make mee loving to all, but not careleſſe of my ſelfe. I may heare the former, I will hearken onely to the latter. I ſubſcribe to ſome

ſome things in all, to all things in Religion.

ABundance is a trouble, want a miſery, honour a burthen, baſeneſe a ſcorne, advancements dangerous, diſgrace odious. Onely a Competent eſtate yeelds the quiet of content. I will not climbe, leaſt I fall, nor lye in the ground, leaſt I am trod on. I am ſafeſt whiles my legges beare me. A competent heate is

is moſt healthfull for my body, J would deſire neither to freeze nor to burne.

A Large promiſe without performance is like a falſe fire to a great Peece, which diſchargeth a good expectation with a bad report. J will fore-thinke what J will promiſe, that I may promiſe but what I will doe. Thus whileſt my words are led by my thoughts, and followed by my actions,

ons, I ſhall bee carefull in my promiſes, and juſt in their performance. I had rather doe and not promiſe, than promiſe and not doe.

THE good meaner hath two tongues, the Hypocrite a double tongue. The good mans heart ſpeakes without his tongue, the Hypocrites tongue without his heart. The good man hath oftentimes GOD in his heart,

heart, when in his mouth there is no GOD mentioned: the Hypocrite hath GOD often in his mouth, when the foole hath ſaid in his heart *there is no GOD.* I may ſooneſt heare the tongue, but ſafeſt the heart, the tongue ſpeaketh lowdeſt, but the heart trueſt.

THe ſpeech of the tongue is beſt known to men: GOD beſt underſtands the language of the heart: the heart with-

without the tongue may pierce the eares of Heaven, the tongue without the heart ſpeakes an unknowne language. No marvell then if the deſires of the poore are heard, when the prayers of the wicked are unregarded. I had rather ſpeake three words in a ſpeech that GOD knowes, then pray three houres in a language he underſtands not.

Medi-

MEditation is the wombe of our actions, Action the Mid-wife of our Meditations. A good and perfect conception, if it want ſtrength for the birth, periſheth in the wombe of the mind, and, if it may be ſaid to be borne, it muſt be ſaid to be ſtill-borne: a bad and imperfect conception, if it hath the happineſſe of a birth, yet the mind is but delivered of a burthen of imperfections, in the per-

perfection of deformity, which may beg with the criple at the gate of the Temple, or perish through its imperfections. If I meditate what's good to be done, and doe not the good I have meditated, I loose my labour, and make curst my knowledge. If I doe the thing that is good, and intend not that good that I doe, it is a good action, but not well done. Others may injoy some benefit, I deserve no commendations. Resolution without action is a sloathfull folly,

ly, Action without resolution is a foolish rashnesse. First know whats good to be done, then do that good being knowne. If forecast be not better than labour, labour is not good without forecast. I would not have my actions done without knowledge, nor against it.

IT is the folly of affection not to reprehend my erring friend, for feare of his anger: it is the abstract of folly, to be

be angry with my friend for my errors reprehenſion. I were not a friend, if I ſhould ſee my friend out of the way, and not adviſe him: I were unworthy to have a friend, if hee ſhould adviſe mee (being out of the way) and I bee angry with him. Rather let mee have my friends anger than deſerve it; rather let the righteous ſmite mee friendly by reproofe, than the pretious oyle of flattery, or connivence, breake my head. It is a folly to flie ill-

will

will, by giving a juſt cauſe of hatred, I thinke him a truer friend that deſerves my love, than he that deſires it.

WHen Children meet with primroſes, nuts, or apples in their way, I ſee thoſe pleaſures are oftimes occaſions to make them loyter in their errands, ſo that they are ſure to have their Parents diſpleaſure, and oftimes their late returne findes a barr'd

barr'd entrance to their home, whereas those who meete with dangers in the way, make haste in their journey, and their speede makes them welcomed, with commendation. Nature hath sent mee abroad into the world, and I am every day travelling homeward: If I meete with store of miseries in my way, discretion shall teach me a religious haste in my journey: And if I meete with pleasures, they shall pleasure mee onely by putting mee in

in minde of my pleasures at home, which shall teach mee to scorne these, as worse than trifles. I will never more reckon a troublesome life, a curse, but a blessing. A pleasant journey is deere bought with the losse of home.

WHen I see the fisher bait his hook, I think on Satans subtile malice, who sugars over his poysoned hookes with seeming-

plea-

pleasures. Thus *Eves* Apple was canded with divine knowledge, *yee shall bee as gods knowing good and evill.* When I see the fish fast hang'd, I thinke upon the covetous Worldling, who leapes at the profit without considering the danger. Thus *Achan* takes the gold and the garment and ne're considers that his life must answer it. If Satan bee such a fisher of men, its good to looke before wee leape. Honey may bee eaten, so that wee take heede of the sting:

I will honeſtly enjoy my delights, but not buy them with danger.

ISee, when I have but a ſhort journey to travell, I am quickly at home, ſoone out of the paine of my travell, ſoone into the poſſeſſion of my reſt. If my life bee but my walke, and Heaven my home, why ſhould I deſire a long journey? Indeed knowing my home ſo pleaſant, I would not bee weary with a long walke,

walke, but yet the ſhorter my journey, the ſooner my reſt.

ICannot ſee two ſawyers worke at the pit, but they put mee in minde of the Phariſee and the Publican: the one caſts his eye upward, whiles his actions tend to the pit infernall: the other ſtanding with a dejected Countenance, whiles his hands and heart move upwârd. 'Tis not aſhame to make

ſhew of our profeſſion, ſo wee truely profeſſe what wee make ſhew of: But of the two, J had rather bee good, and not ſeeme ſo, than ſeeme good, and not be ſo. The Publican went home to his houſe rather juſtified then the Phariſee.

WHen I thinke on the Eagles carying up of the ſhell-fiſh into the ayre, onely to the end hee may breake him

him by his fall, it puts mee in minde of the divels coſtly courteſies, who out of the bounty of his ſubtilty, is ſtill ready to advance us to deſtruction. Thus more then once hee dealt with my Redeemer, no ſooner had he rais'd him to the top of an high pinacle, but ſtraight followes, *caſt thy ſelfe downe*; and having placed him on an high mountaine, let him *fall downe*; and hee ſhall bee largely rewarded with his owne. If advancement be ſo dan-

gerous, I will take heed of being ambitious. Any eſtate ſhall give me content: I am high enough if I can ſtand upright.

WHen I ſee leaves drop from their trees, in the beginning of Autumne, juſt ſuch, thinke I, is the friendſhip of the world. Whiles the ſap of maintenance laſts, my friends ſwarme in abundance, but in the winter of my need, they leave me naked,

ked. Hee is an happy man that hath a true friend at his need: but he is more truly happy that hath no need of his friend.

I Should wonder, that the unſatiable deſires of ambition can finde no degree of content, but that I ſee they ſeeke a perfection of honour on earth, when the fullneſſe of glory is onely in Heaven. The honour on earth is full of degrees, but no degree

admits a perfection: Whereas the glory of Heaven admits of degrees, but each degree affoords a fullneſſe. Heere, one may bee lower then another in honour, and yet the higheſt want a glory: There, though one Starre differs from another in glory, yet in the fullneſſe of glory they all ſhine as Starres. Heere the greateſt may want, there the leaſt hath enough: Heere, all the earth may not bee enough for one; There, one Heaven is enough for

for all. LORD let me rather be leaſt there, without honour here, then the greateſt here, without glory there. I had rather be a doore-keeper in that houſe, then a ruler in theſe tents.

WHen I ſee the heavenly Sunne buried under earth in the evening of the day, and in the morning to find a reſurrection to his glory, Why (thinke I) may not the Sonnes of Hea-

ven buried in the earth, in the evening of their daies, expect the morning of their glorious Resurrection? Each night is but the past-daies funerall, and the morning his resurrection: Why then should our funerall sleepe bee other then our sleepe at night? Why should wee not as well awake to our Resurrection, as in the morning? I see night is rather an intermission of day, then a deprivation, and death rather borrowes our life of us then robbs us of it. Since

Since then the glory of the Sunne findes a Resurrection, why ſhould not the ſonnes of glory? Since a dead man may live againe, I will not ſo much looke for an end of my life, as waite for the comming of my change.

I See, that candle yeelds mee ſmall benefit at day, which at night much ſteeds mee: and I know, the cauſe is not becauſe the candles light was leſſe as

at day, but becauſe the daies light is leſſe in the evening. As my friends love to mee, ſo mine to my friend may be at all times alike; but wee beſt ſee it, when wee moſt need it: and that, not becauſe our love is then greater, but our want. Though then J welcome a courteſie according to my want, yet J will value a courteſie according to its worth. That my fortunes need not my friends courteſie, is my happineſſe: ſhould my happineſſe ſleight my friends

friends courteſie, 'twere my folly.

I See that candle makes ſmall ſhew in the day which at night yeelds a glorious luſtre, not becauſe the candle was then more light, but becauſe the ayre hath then more darkeneſſe. How prejudiciall then is that ambition, which makes me ſeeme leſſe then I am, by preſuming to make mee greater then I ſhould bee. They whoſe glory

ry ſhines as the ſparkes amongſt ſtubble, looſe their light, if compared to the Sonne of glory. I will not ſeat my ſelfe higher then my place, leaſt I ſhould bee diſgraced to an humility; but if I place my ſelfe lower then my ſeat, I may be advanced to the honour of, *Friend ſit up higher*. I had rather be exalted by my humility, then be brought low by my exaltation.

I See that candle which is as a Sunne in the darkeneſſe, is but as a darkeneſſe in the Sunne: the candle not more lightning the nights darkeneſſe, then the Sunne darkening the candles light. I will take heed then of contention, eſpecially with great ones. As I may bee too ſtrong for the weaker; ſo I muſt bee too weake for the ſtronger. I cannot ſo eaſily vanquiſh mine inferi-

ors,

ors, but my ſuperiors may as eaſily conquer mee: J will do much to be at peace with all men, but ſuffer much ere I contend with a mighty man

ISee when J follow my ſhadow it flies me, When I flie my ſhadow it followes me: I know pleaſures are but ſhadowes, which hold no longer then the ſun-ſhine of my fortunes. Leaſt then my pleaſures ſhould forſake mee, J will forſake

ſake them. Pleaſure moſt flies me when I moſt follow it.

IT is not good to ſpeake evill of all whom wee know bad: it is worſe to judge evill of any, who may prove good. To ſpeake ill upon knowledge, ſhewes a want of charity: to ſpeake ill upon ſuſpition ſhewes a want of honeſty. I will not ſpeake ſo bad as J know of many: J will not ſpeake worſe then

then I know of any. To know evill by others, and not ſpeake it, is ſometimes diſcretion: to ſpeake evill by others, and not know it, is alway diſhoneſty. Hee may bee evill himſelfe who ſpeakes good of others upon knowledge, but hee can never bee good himſelfe, who ſpeakes evill of others upon ſuſpition.

A

A Bad great one is a great bad one. For the greatneſſe of an evill man, makes the mans evill the greater. It is the unhappy priviledge of authority, not ſo much to act, as teach wickedneſſe, and by a liberall cruelty, to make the offenders ſinne not more his owne then others. Each fault in a leader is not ſo much a crime, as a rule for error: And their vices are made,

made, (if not warrants, yet) presidents for evill. To sinne by prescription, is as usuall as damnable: and men run post in their journey, when they goe to the divell with authority. When then the vices of the Rulers of others, are made the rules for vices to others, the offences of all great ones must needs bee the greatest of all offences. Either then let mee bee great in goodnesse, or else it were good for mee to bee without greatnesse. My owne sinnes

ſinnes are a burthen too heavie for mee, why then ſhould I lade my ſelfe with others offences.

TO ſpeake all that is true, is the property of fooles: to ſpeake more then is true, is the folly of ——— too many. Hee that ſpends all that is his owne, is an unthrifty prodigall: Hee that ſpends more then his owne, is a diſhoneſt unthrift: I may ſometimes know what

what I will not utter, I muſt never utter what I doe not know. I ſhould be loath to have my tongue ſo large as my heart, I would ſcorne to have my heart leſſe then my tongue. For if to ſpeake all that I know, ſhewes too much folly, to ſpeake more then I know ſhewes too little honeſty.

IT is the ambitious folly of too many, to imitate

imitate rather greatneſſe then goodneſſe. They will ſooner follow the example of their Lord, then the precepts of their God. I will alway honour greatneſſe, I will onely imitate goodneſſe: and rather doe good without a patterne, then commit evill in imitation. 'Tis better to bee ſayed without a preſident, then to be damned by example.

There

THere is no ſecurity in evill ſociety, where the good are often made worſe, the bad ſeldome better. For it is the peeviſh induſtry of wickedneſſe, to finde, or make a fellow. 'Tis like, they will bee birds of a feather, that uſe to flocke together. For ſuch commonly doth their converſation make us, as they are with whom wee uſe to converſe.

I

I cannot be certaine, not to meet with evill company, but I will be carefull, not to keepe with evill company. I would willingly sort my selfe with such, as should either teach, or learne goodnesse: and if my companion cannot make mee better, nor I him good, I will rather leave him ill, then hee shall make me worse.

TO teach goodneſſe is the greateſt praiſe, to learne goodneſſe, the greateſt profit. Though bee bee wiſeſt that can teach, yet he that doth learne is wiſer. I will not therefore bee unwilling to teach, nor aſhamed to learne. I cannot bee ſo ignorant, but I may teach ſomewhat, nor ſo wiſe but I may learne more. I will therefore teach what I know, and learne what I know not. Though it

it bee a greater praiſe to teach, then to learne, yet it is a leſſer ſhame to learne then to be ignorant.

AS there is a miſery in want, ſo there is a danger in exceſſe. I would therefore deſire neither more nor leſſe, then enough. I may as well die of a ſurfet as of hunger.

IT is the apiſh nature of many, to follow rather example then precepts: but it would bee the ſafeſt courſe of all, to learne rather by precept then example. For ther's many a good Divine that cannot learne his owne teaching. It is eaſier to ſay this doe, then to doe it. When therefore I ſee good doctrine with an evill life, I may pitty the one, but I will practiſe only

onely the other. The good sayings belong to all, the evill actions only to their authors.

THere are two things necessary for a Traveller, to bring him to the end of his journey: a knowledge of his way, a perseverance in his walke. If hee walke in a wrong way, the faster hee goes the further hee is from home: if hee sit still in a right way, he may know his home, but ne're come

to it: Discreet stayes make speedy journeyes. I will first then know my way, ere I begin my walke: the knowledge of my way is a good part of my journey. Hee that faints in the execution looseth the glory of the action. I will therefore not onely know my way, but also goe on in my way: I had rather my journey should want a beginning, then come to an untimely end. If Heaven bee my home, and CHRIST my way, I will learne to know

know my way, ere I haste to travell to my home. Hee that runs hastily in a way hee knowes not, may come speedily to an home hee loves not. If CHRIST be my way, and Heaven my home, I will rather indure my painefull walke, then want my perfect rest. I more esteeme my home then my journey; my actions shall bee led by knowledge, my knowledge be followed by my actions. Ignorance is a bad mother to devotion, and idlenesse a bad steward

to knowledge.

I Cannot but wonder at the folly of those hearts, who are like to kill themselves with the feare of dying, making the newes of an insuing mischiefe, a worse mischiefe then that they have newes of: whereas the foreknowledge of an approaching evill, is a benefit of no small good. For if it cannot teach us to prevent it by providence, it

it may ſhew us, how to ſuſtaine it by patience. I may grieve with the ſmart of an evill, as ſoone as I feele it: But I will not ſmart with the griefe of an evill as ſoone as I heare of it. My evill when it commeth may make my griefe too great, why then ſhould my griefe before it comes make my evill greater?

AS I ſee in the body, ſo I know in the ſoule, they are oft moſt deſperately ſicke, who are leaſt ſenſible of their diſeaſe: whereas hee that feares each light wound for mortall, ſeekes a timely cure, and is healed. I will not reckon it my happineſſe, that I have many ſores, but ſince I have them, I am glad they greeve mee. I know the cure is not the more dangerous, be-

becauſe my wounds are more grievous; I ſhould be more ſicke if I plained leſſe.

IT is one, not of the leaſt evils, not to avoid the appearance of evill, which oft makes the innocent juſtly puniſhed with undeſerved ſuſpition. I would deſire to bee thought good, but yet I had rather bee ſo. It is no ſmall happineſſe to bee free from ſuſpicion, but a greater to bee void of offence. I would

would willingly bee neither evill nor suspected: but of the two I had rather bee suspected and not deserve it, then deserve evill and not be suspected.

I Know but one way to Heaven, I have but one Mediator in Heaven, even one Christ: and yet I heare of more waies, more Mediators. Are there then more Christs? *Are the Lords waies as your waies,* that wee must goe to the King of Heaven as unto

unto a King on earth? Or if wee muſt, yet if my King bid mee come ſhall I ſend an other? If he bid me come unto him, ſhall I goe unto another? If hee bid me aske for peace onely in the name of the Prince of peace, why ſhould I mention the Lady Mary? If I ſhall bee heard onely in the name of his Sonne, why ſhould I uſe the name of his ſervants? Were it a want of manners, or a want of obedience to come when I am bid? Is another better, or am I too

good

good to goe in mine owne errands to the Almighty? Because the Sonne was worse used then the servants on earth, shall the servants therefore bee sooner heard then the Sonne in Heaven? There are still unjust Husband-men in the Lords vineyard, who not onely abuse the servants, but kill againe the Sonne, and rob him of his due inheritance. When the LORD therefore of the Vineyard commeth, what will hee doe to these Husbandmen? I doe not envie your

your glory yee Saints of GOD, yet I will not attribute the glory of my GOD to his Saints. How ſhall my GOD glorifie me, if I ſhould give his glory to another?

TO be without paſſion is worſe then a beaſt, to be without reaſon, is to bee leſſe then a man. Since I can bee without neither, I am bleſſed, in that I have both. For, if it be not againſt reaſon to be paſſionate, I wil not

not be paſſionate againſt reaſon. I will both grieve and joy, if I have reaſon for it, but not joy nor grieve above reaſon. I will ſo joy at my good as not to take evill by my joy: ſo grieve at any evill as not to increaſe my evill by my griefe. For it is not a folly to have paſſion, but to want reaſon. I would bee neither ſenſeleſſe, nor beaſtly.

It

IT is the folly of wit in ſome to take paines to trimme their labours in obſcurity. It is the ignorance of learning in others, to labour to deveſt their paine by bluntneſſe; the one thinking hee never ſpeakes wiſely, till he goes beyond his owne, and all mens underſtandings: the other thinking hee never ſpeakes plainely, till hee dive beneath the ſhalloweſt apprehenſion. I as little affect curioſity

riosity in the one, as I care for the affectation of baldnesse in the other. I would not have the pearle of Heavens Kingdome so curiously set in gold, as that the art of the workeman should hide the beauty of the jewell: nor yet so sleightly valued, as to bee set in lead: or so beastly used as to be slubbered with dust. I know the pearle (how ever placed) still retaines its vertue. yet I had rather have it set in gold, then seeke it in a dung-hill. Neat apparell is an ornament

nament to the body, but a diſgrace, if either proud or ſlovenly.

I See corruption ſo largely rewarded, that I doubt not, but I ſhould thrive in the world, could I get but a diſpenſation of my conſcience for the liberty of trading. A little flattery would get mee a great deale of favour, and I could buy a world of this worlds love, with the ſale of this little trifle *Honeſty*. Were this world

world my home, I might perhaps be trading: but alas, these merchandize yeeld lesse then nothing in Heaven. I would willingly be at quiet with the world, but rather at peace with my conscience. The love of men is good, whiles it lasteth, the love of GOD is better being everlasting. Let me then trade for those heavenly merchandize: if I finde these other in my way, they are a great deale more then I looke for, and (within little) more then I care for.

As

AS faith is the evidence of things not ſeene: ſo things that are ſeene are the perfecting of faith. I beleeve a tree will be greene, when I ſee him leaveleſſe in winter: I know he is green when I ſee him flouriſhing in ſummer. It was a fault in *Thomas* not to beleeve til he did ſee. It were a madneſſe in him not to beleeve when hee did ſee. Beleeſe may ſometime exceed reaſon, not oppoſe it, and faith bee often above

above ſenſe not againſt it. Thus whiles faith doth aſſure mee that I eate CHRIST effectually, ſenſe muſt aſſure me that I taſte bread really. For though I oftentimes ſee not thoſe things that I beleeve, yet I muſt ſtill beleeve thoſe things that I ſee.

THere is none ſo innocent as not to be evill ſpoken of, none ſo wicked as to want all commendation. There are too many who condemne the

juſt, and not a few who juſtifie the wicked. I oft heare both envy and flattery ſpeaking falſehoods of my ſelfe to my ſelfe, and may not the like tongues performe the like taskes of others to others? I will know others by what they doe themſelves, but not learn my ſelfe by what I heare of others. I will be careſull of mine own actions, not credulous of others relations.

The

THe Crosse is but a signe of CHRIST Crucified, CHRIST Crucified the substance of this Crosse. The signe without the substance is as nothing, the substance without the signe is all things. I hate not the signe, though I adore but the substance. I will not blaspheme the Crosse of CHRIST, I will not worship but CHRIST Crucified. I will take up my *Crosse*, I will love my

my *Crosse*, I will beare my *Crosse*, I will imbrace my *Crosse*, yet not adore my *Crosse*. All knees shall bend in reverence to his name, mine never bow in Idolatry to his Image.

IT is the nature of man to be proud, when man by nature hath nothing to be proud of. Hee more adorneth the Creature, then hee adoreth the *Creator*: and makes, not onely his belly his god,

but his body. I am ashamed of their glory, whose *glory is their shame*. If nature will needs have mee to bee proud of something, I will be proud onely of this, that I am proud of nothing.

AS the Giver of all things, so each receiver loveth a cheerefull giver. For a bargaine is valued by the worth of the thing bought, but a gift by the minde

minde of the party giving: which made the Widowes mite of more worth, then the riches of *ſuperfluities*. I ſee then, hee gives not beſt that gives moſt, but hee gives moſt, that gives beſt. If then I cannot give bountifully, yet I will give freely, and what I want in my hand, ſupply by my heart. Hee gives well, that gives willingly.

ISee at a Feast, that others feed heartily on that dish which perhaps would not suite with my appetite, whilest I make as good a meale on those cates, that perhaps their palats could not relish. I will not therefore thinke I doe well because my actions please not others, nor bee confident that my actions are good, because my doings please my selfe: but bee more

more carefull to provide what is good at a feaſt, then what's delightfull: and more ſtudy to expreſſe what is honeſt in my actions, then what's pleaſing. So, if ſicke ſtomackes cannot reliſh my ſound meates, the fault ſhall light on their ill appetites: and if unſeaſoned judgements like not my honeſt intentions, the fault ſhall fall on their ill reliſhed apprehenſions. It would pleaſe mee well to have praiſe when I deſerve it;

but joy mee more to deſerve praiſe when I have it.

FINIS.

UMI